# The Bombay Guardian.

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## WEEKLY REVIEW.

—THE Annual Meeting of the Bombay City Mission was held at the Town Hall on Monday last, and was well attended. C. E. Chapman, Esq., presided; the report was read by Rev. J. Paton; addresses were made by E. D. Stead, Esq., Dr. Partridge, Dr. A. H. Rogers, Colonel Kirby, Mr. Kobkè, Rev. Messrs. Robertson, Bowen and Dr. Jardine, and by the Chairman. The meeting was an encouraging one. We hope to notice the Report when it comes before us in a printed form.

—HOPE is entertained that the hour of the surrender of Paris is at hand. Jules Favre has visited Versailles with proposals for capitulation; demanding however that the garrison should be permitted to leave with the honours of war. The demand has not been acceded to, and the bombardment goes on; but it is evident that Paris begins to be aware that her deliverance is not to come from abroad, but is to be effected by herself. Jules Favre and Trochu can deliver Paris, and France, in half an hour by just recognizing the facts of the case.

—PERMISSION to introduce street-railways in Bombay was given to Messrs. Stearns, Hobart & Co., in the year of schemes, 1864. The project went down in the following year, the year of collapse, and has remained since in abeyance. It is now revived. Besides the original applicants, two others are in the field. These tramways are not to interfere with ordinary traffic, and would prove, we think, a great convenience. The narrow gauge should be adopted, and the long, narrow carriage should be used. Our streets are not very well adapted to tramways; they seem to be pursuing some undiscovered line of beauty, wandering fancy free and doubling upon themselves, and delight in sudden contractions and expansions from broad to narrow and from narrow to broad. It will require some ingenuity to lay down tramways in the more crowded parts of the Native town.

—A CONTEMPORARY thus describes the condition of commercial affairs in Bombay. 'There is no article of European production which can at present be sold in Bombay to cover its home cost, and no article of Indian production can be sold abroad to cover its first outlay.' Over-trading and wrong trading will go far to neutralize the great advantages bestowed on Bombay by her position.

—THE enthronization of H. H. the Gaekwar, the long-imprisoned Mulhar Rao, took place on the 23rd instant, amid universal rejoicings. The appointment of Gopalrao Myral as his prime minister meets with cordial approbation. Surely it was a mistaken policy that caused the Government of Bombay so long to acquiesce in the imprisonment of the present ruler.

—ACCOUNTS continue to come in of the destruction caused by the storm of the 15th and 16th. The extent of country over which this storm raged was truly extraordinary. At Rutnagherry 15¾ inches of rain fell in 23 hours. It is well that the singular conflict of winds that occurred down the coast was not experienced in Bombay harbour. Some competent person should prepare an account of this atmospheric disturbance. We often see weather telegrams in the paper from the Malabar Coast, but they do not appear to have been of use in this instance.

THE Rev. Mr. Schwarz, Missionary of the C. M. S. at Jooneer, has, we regret to say, been obliged by ill-health to proceed home. It is hoped that by the blessing of God he may be able to return before the end of the year.

We have much pleasure in mentioning the arrival of the Rev. Mr. and Mrs. Winsor, of the American Board for Foreign Missions. Their designated station is Sholapore.

WE learn from the last returns of the South India Mission of the C. M. S. that there are 10,877 communicants in connection with the Madras, Tinnevelly, Malayalim, and Telugu circuits, an increase of 1,455 in nine months; 43,853 baptized adults and children; and altogether 53,483 under instruction. There are 27 European missionaries, but 11 of these are in Europe, 7 wholly engaged in educational work, 4 studying the vernaculars, and only 5 left for evangelistic work and superintendence. There are 50 Native ministers and 331 catechists and readers.

A CORRESPONDENT takes us to task for partiality, and voluntary ignorance, and we know not what else in respect to the war. Why do we not speak of the previous wars of Prussia? We spoke of them at the time, and have not yet discovered that it is necessary to treat of them in judging of the present war. The present, says our serenely impartial correspondent, is the *third* war into which this Power has plunged Europe within seven years. We certainly were not aware that it was Prussia that had plunged unhappy Europe into the abyss of the present war. We were under the impression that the Emperor of France had proclaimed war last July against Prussia, and called upon the French army to follow him to Berlin under the flag of the great Revolution. Prussia might indeed have staid at home and suffered defeat, and allowed the revolutionary Emperor to enter Berlin as conquerer and imitate his uncle in parcelling out Europe and dictating terms from the Eastern metropolis. This is what our correspondent understands by plunging Europe into war. As for the cause of the war alleged by Louis Napoleon, it is generally conceded to have been the most preposterous and far-fetched *casus belli* of which we read in modern history. The Emperor seems to have felt it to be so when in his proclamation he found it necessary to fall back upon 'the principles of the Revolution,' as a rallying cry.

We have yet to learn that Prussia is more sceptical than France. We doubt whether there is a country in the world more thoroughly leavened by infidelity than France. The Government and people of Prussia went into this war with a sense of dependence on God, expressed by the appointment of a day of fasting and prayer; while on the part of France, to this day, notwithstanding the tremendous reverses and profound humiliations, there has not been the slightest public expression of such a sentiment; and, if any one has suggested it, the suggestion has been made the occasion for exceeding ridicule on the part of the press.

—THE Annual Exhibition of the Free General Assembly's Institution will be held in the Institution Hall, Khetwádi, on Thursday, February 2nd, at 4-30 P.M. The chair will be occupied by John Macfarlane, Esq.

WE have been favoured with copies of the following:

Report on the Working of the Gokaldas Tejpal Charities.

Report of the Church Missionary Society's Peshawur Mission.

Lecture on A National Church in Bengal.

Times of India Bombay Calendar and Directory.

We hope to notice these without delay.

THE editor of the *Indian Mirror*, replying to the *Friend of India*, says:

"As to Christianity being a foreign faith, our contemporary ought to bear in mind that no one, in India at least, has tried and succeeded to establish more than ourselves the peculiarly oriental character of that religion in its primitive form. But it is equally certain that Christianity in being identified so long as the exclusive faith of Europe, has lost its primitive character, and comes to India from the hands of its rulers as an essentially foreign faith."

In the same number of the *Mirror* we read:

"Ere the sun sets to-morrow the metropolis of India will sing with joy and enthusiasm the glory of the "ONE WITHOUT A SECOND" in connection with the Forty-first Anniversary of the Brahmo Somaj. Hundreds of enlightened Natives will assemble from different parts of the country to bear witness unto the Truth, and rouse their slumbering countrymen with the words of a stirring hymn composed for the occasion."

It is difficult to be enthusiastic without exaggeration; and 'the hundreds of enlightened Natives' merge easily 'into the metropolis of India.' One of the banners of the procession bore in Sanscrit the motto "East and West," and the ardent Baboo adds:

"The last motto proclaims the recent extension of our mission to the West, and the union of England and India in the bonds of love."

One is reminded of the *Veni, vidi, vici* of Julius Cæsar. 'Our mission' to the West has resulted in 'the union of England and India in the bonds of love.' We learn from this notice after what manner the Baboo is endeavouring to restore primitive Christianity to India. The more obvious way of restoring primitive Christianity would seem to be to adopt the New Testament without note or comment, as the charter and guide of the Brahmo Somaj. The mention of the 'forty-first anniversary' of this form of primitive Christianity, reminds us that throughout the greater part of the forty-one years of its continuance, the Vedas were upheld and inculcated as the highest expression of divine truth. From the Vedas and their glorification of the inebriety caused by the Soma liquor, to the Gospel of Jesus Christ is a tremendous leap, and it has not yet been made.

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Some come out to India to enjoy themselves; some to get the means of enjoying themselves after they leave the country; some to distinguish themselves; some come because they are sent here; some come simply that they may get a living; and some come with a desire to do good to the people of the land. And memoirs have been written of men who came out here from these several motives. The "Autobiography of an Indian Officer" would be more generally interesting, if it told of elephant hunting or tiger shooting; it is the account of one who during the greater part of his Indian life was chiefly concerned to prove himself a faithful soldier of Christ Jesus. We do not find any evidence that he was thereby hindered in the slightest degree from rendering effective service as a soldier of the state. When Major Conran came out to this country he was a sceptic; he was thrown into the society of pious officers; but strange to say, his conversion was brought about by the instrumentality of Native Christians.

"And now, ere bidding farewell to my youth (the first branch of my history), let me ask the question, What had it resulted in as to my moral state? A signal failure! A young man, nearly nineteen years of age, after enjoying the highest advantages of a Christian country; trained, if not in the very first, at least in good society, with all its appliances of education and social culture; I was entering on the sphere of active life, destitute of the first elements of Christianity, and inferior even to the heathen in practical morality; filled, too, with haughty ideas of European supremacy, and holding in utter contempt all missionary efforts, or other work of a like nature, tending to raise the natives to a level with ourselves. I had to enter the lists with the native candidates for office in our eastern metropolis, but found myself compelled to quit the field, and soon 'began with shame to take the lowest room.' In after-years I was even too happy to avail myself of the teachings of the despised race to show me the way of deliverance from sin, and was chiefly indebted to them for the knowledge of salvation!

"I found amongst the Christian natives a vital power of religion, quite equal to cope with my hostility to the truth; and, *unlike any of my own countrymen*, they were often ready to address me regarding the condition of my soul; and, in spite of all my evasions, would press home the most solemn truths, until my conscience became awakened, and my refuges of lies were scattered to the winds. I was compelled to own their superiority in this respect to my own vaunted race and country, and I perceived that Native Christianity was a tree bearing fruit, whose seed was in itself. Instead of having come to India, as I had proudly boasted, to 'enlighten the natives,' I was there, on the very theatre of my ancestors' renown for several generations past, of which I was proud to a degree, learning 'the first principles of religion' from the despised Bengalee."

It was a good while, however, before he attained to any settled peace in believing; there was more of form than of power in his religion; sometimes he sought peace in asceticism and sometimes in worldly conformity.

"Soon after my first serious awakening and repentance I remarked a native of humble appearance visiting our house, and I once found him amongst an assembly of our numerous servants (of whom we had from seven to ten each), preaching to them. This was a novelty that greatly excited my curiosity, and I invited him to come and converse with me in my room, he having a tolerable acquaintance with English. I found he was a Madras man, and had been converted through Dr. Carey, of Serampore, and employed by him as a catechist. The funds by which he was sustained having failed, he had resorted to keeping a few cows for his subsistence, still continuing his labours of love 'without money and without price.' From this man's holy life, as I heard it described by others, as well as from what I witnessed myself during five years, I became deeply impressed with the practical value of Christianity. He itinerated for many miles through a dense heathen population, where his life had at first been in danger; and for some time he had endured imprisonment in one of the villages, with little expectation of release. When cholera was decimating, as it often did, the native population, this man nursed the sick and ministered to the dying, and came at last to be regarded by his countrymen as an angel of light. Many an affecting incident did I hear regarding him. He did not omit to place the solemn realities of eternity before myself; and when in the earlier part of my career my ungoverned passion sometimes led to cruel treatment of my servants, I have reason to believe that they more than once sent for 'Charles Subroo' to reason with me. Certain it is that his meek and yet dignified presence always exorcised the evil spirit, if but 'for a season;' and to the last he possessed such power over me that I could never refuse him a request, and always enjoyed his visits. I envied him his noblest gift, the faith to overturn mountains.'

"It was some ten years after this, when I had attained some strength to labour for God, that in a remote station of central India, finding no one to lift up a voice against almost total and overspreading iniquity, I procured a native Christian to live with me, and to hold meetings amongst that much neglected race, the East Indian drummers of the native regiments, who generally combined the vices of their ancestors of both races. After we had held a few meetings with fifteen or twenty of these youths, I noticed a great change for the better in one of them, who was a pure native. His manners and seriousness greatly interesting me, I inquired his history, which he told me, after first expressing deep repentance on account of his past life, and determination by God's help to live to His glory. I found he was, like myself, a prodigal who had left his father's house, and that father no other than my old friend C. Subroo! I rejoice to say, 'he arose and went to his father,' not only in a spiritual but in a literal sense."

We must pass over many passages that we would gladly extract, if space permitted. Speaking of "a party of stedfast believers" in H. M.'s 9th Regiment, converted through the labours of a missionary at Berhampore, he says:

"In this society I first felt the power of Christian fellowship. Religion in the army tends, in a remarkable manner, to link closely together in the unity of the Spirit, the soldiers brought through grace under its power. The circumstances of their life make them really one family, partaking of each other's lot amidst vicissitudes that so powerfully draw forth sympathy with each other. As soldiers, especially as witnesses for Christ, there is for them no border land or neutral ground in a barrack; and although, like the infants exposed by the Spartans, none but strong ones survive, and frequently 'he that departs from evil makes himself a prey;' still this sifting process tends to train up a good stock, and to maintain a vigorous healthy spirit, like 'beaten oil for the sanctuary.' As a soldier myself, their example, even in the minor details of a Christian's walk, constrained (not to say, shamed) me into a closer conformity to Christ. Here first did I hear of soldiers, in an open barrack, with a hundred men in it, kneeling down daily for private prayer; an example so powerfully influencing the ungodly around them as to put a restraint on all open vice and licentiousness. I felt humbled by the contrast with the conduct of our own men, in whom I fear the old mocking spirit of Ishmael manifested itself towards these heirs of the promises."

Strange contrasts are sometimes presented in this country, when an officer of the army seeks to be a witness to the truth. In Saugor Major Conran established a school for the children of the numerous camp-followers, in a house adjoining his own. One day, while engaged with the school, a procession of native females and children came to the house for the purpose of worshipping at the shrine of a native deity in one of the rooms, which had been built at the expense of an officer, his predecessor. 'A hill in Saugor still goes by the name of an officer of high rank who built in it a Hindoo temple.'

We hope in future issues to give some further extracts from this interesting volume, for such we have truly found it. We can well believe that many would take exception to opinions, statements or expressions, here and there in the volume; it is written with thorough candour and unreserve, and it would be strange indeed if many should not differ from this officer, on some points; but we are not the less persuaded that it is fitted to be useful to many, and will be welcomed by all who attach a high importance to the exhibition of loyalty towards God in the walks of private or public life.

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SATURDAY, JANUARY 28, 1871.

## THE RESURRECTION OF CHRIST.

A great multitude saw Jesus on the cross; very few saw him after his resurrection. If we had had the arrangement of matters, an equally great multitude should have been at the sepulchre at the moment when it opened and Christ came forth, and should have followed him into Jerusalem, and to the temple, and there have seen his pierced hand lifted in eloquent denunciation of the madness and the guilt of those who had put to death One whom death was powerless to hold. Instead of this, the risen Jesus does not appear to his enemies at all; does not appear to them in his flesh; not even to the keepers of the sepulchre, for they fled as soon as they had a little recovered from the fright caused by the earthquake and the descending angel; but only to his disciples; to a few women first; then to a disciple, to two, at last to ten or more. From time to time during the space of forty days he appeared to the apostles, in closed rooms or in retired places; and carefully avoided appearing to those who were not believers. This was so very different from what we should have supposed, that we are naturally led to inquire why it was so. The record in the Acts assists us to understand. On the day of Pentecost a great multitude of the Jews discovered not only that Jesus had risen but that he had ascended up on high; and afterwards, just in the degree in which they became acquainted with the apostles and with the spirit that dwelt in them, men became aware that the crucified Jesus had risen from the dead, and was at the right hand of God.

The word of God justifies us in laying down this proposition: *The true resurrection of Jesus Christ is in the believer.* Of course this rests upon the foregone proposition that the same Jesus who was crucified ro

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again in the body that had been crucified; for faith has no other foundation than this; without this we were yet in our sins. His resurrection is the testimony of heaven that his death has been accepted of God as a propitiation for the sins of the world. The disciples would have remained in the night in which they were plunged by the death of Jesus, if he himself had not actually appeared to them; no mere testimony would give them faith; when they saw and handled himself, ate and drank and conversed with him, they believed. But not thus is the world to be taught the great truth. To the mass of men Jesus is still in the tomb, until they see him risen in the believer. And if we look carefully at what is said in respect to this matter in the Scriptures, we find reason to believe that in the all-wise foreordination of God, the resurrection of Christ is to be demonstrated to the world in the believer. A believer is one who has been brought to the Cross that Jesus may have his resurrection from the dead in him. "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me." And when we consider that it is not the people of a single locality, but the inhabitants of the whole world that are to be made acquainted with the risen Jesus, it is evident that the manifestation must be made through his people. Look at the expressions used by our Lord that last evening, before his crucifixion: I am glorified in them; I am no more in the world, but these are in the world; the world seeth me no more, but ye see me; if a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode in him; He (the Spirit) shall glorify me, He dwelleth with you and shall be in you; the works that I do ye shall do also; I am in my Father and ye in me and I in you; my peace I give unto you; that my joy may be fulfilled in them; as thou hast sent me into the world, so have I sent them; the glory which thou gavest me I have given them; and a multitude of similar expressions, setting forth the great truth that his people are to reveal him. And how much there is in the epistles to show that the world is to become acquainted with the resurrection of Jesus in the believer: Bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in us; Christ in us, the hope of glory; that I might attain unto the resurrection of the dead; to reveal his Son in me; why persecutest thou Me? And look at this passage: But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Here the quickening of the body is something that is effected by the Spirit now dwelling in us. The Spirit's work is spiritual; it is by taking of Christ and showing unto us that he works in us, transforming us into his likeness, and it is through our spirits that he redeems our body and makes it a living sacrifice holy and acceptable. In verses 18—27 of Romans viii., while the apostle considers that this redemption of the body, in the fulness of the meaning, and this manifestation of the Son of God in the sons of God are still future, he plainly intimates that the Spirit given to us moves us to prayer, groaning and travailing with reference to this consummation. And here we see the meaning of the words, We know not what to pray for as we ought; we cannot form a distinct conception of the experiences to which we have not attained, those that are still objects of hope; even though the word would show them to us, yet cannot we grasp their true nature until we have grown up to them in our experience; but the Spirit helpeth us with groanings and supplications, vague expressions of vague desires.

But leaving future things to the future, it remains that this is a Scriptural statement of the vocation of believers, that Jesus Christ is to appear to the world in them risen from the dead. Art thou a believer? thou art in the world that men may see in you Christ risen from the dead. Does it not behove thee, like Paul, to count all things but dross that this demonstration may be made in perfection? It is hard for Christians to forget the things that are behind; to turn their back on their attained experiences in the pursuit of that which is beyond; we easily persuade ourselves and one another that we are very much what we are called to be; that on the whole Christ's conception is embodied in us. But let us believe that there is a fellowship of his sufferings and a power of his resurrection beyond what any has attained, and which yet is distinctly placed before us as the prize of our high calling; to reach that, is to overcome in the sense intended by so many passages in the book of Revelation; let that be reached, and there shall be heard a voice in heaven saying, Now is come salvation and strength and the kingdom of our God and the power of his Christ.

## Conversations between a Brahmist and his Friend.—XVII.

*Brahmist.*—Our discussions have now swept over a pretty wide range, and I suppose there would be little use in protracting them. It is evident that I have not had you all to myself; you have had a good deal of intercourse with Christians, and have heard, if I mistake not, two words of theirs for one of mine. Under these circumstances I fear that not much impression has been made upon you by my arguments.

*Friend.*—I have had perhaps less intercourse with Christians than you think; in fact I have not spoken to any one so freely as I have to you, my friend. But as the principal subject of our discussions has been the Bible, I have thought it right to make that the subject of special study, and acting upon advice which I have found in the Bible itself, I have prayed for wisdom from on high that I might understand it. Things that were very obscure to me at the beginning have been made surprisingly plain; I have felt the power of the word in my heart in a way that I little anticipated; and I cannot doubt that my prayer for light has been answered. I believe that if you would read the words of Christ, with prayer for the Spirit of God to guide you, it would be more profitable for you than all our discussions.

*Br.*—In connection with this matter there is, to myself and my associates, a difficulty which seems to have affected you very little. There is such a thing as national feeling, the sentiment of country, which is wounded by the thought that we should receive a religion from a foreign race, and acknowledge that we and our ancestors, for thousands of years, have been in the dark on this most important of all subjects. There is something exceedingly offensive in the way in which many of these Europeans regard Asiatics and others, and in the assumption that we must either receive from them the knowledge of the true God and of his will, or continue to grovel in idolatry. And I am surprised that you should seem disposed to fall in with this assumption of theirs, and humbly receive from them the right of entrance to the house of your Father in Heaven.

*Fr.*—It does not seem to me the part of wisdom to allow a prejudice of this kind to block up for us any path in which truth may be found. If I were suffering from a disease which is better understood by a European physician than by a Native, it would be very foolish in me to prefer the bad remedies of the latter to the good treatment of the former; or to discard both and say I will treat myself rather than do homage to the superior wisdom of a European. And the same prejudice should lead me to refuse to accept of any situation, any means of earning a livelihood, at their hands. But it seems to me the feeling you speak of is only a kind of caste feeling. We have agreed that caste is bad, a curse to society, a violation of the law of God; does it become us now to outcaste all who do not happen to have had their birth among us, and to lay down a rule that Hindoos may only learn from Hindoos in religious matters? In your Somaj is there not a good deal said about the brotherhood of man? What sort of brotherhood is that which sets up conventional distinctions of this kind?

*Br.*—So you are quite content to let these Europeans ride roughshod over us, and reduce us to the miserable dependence of Native Christians. I cannot think of your becoming one of that body; what a fall would that be!

*Fr.*—So, then, the truth, the simple truth is not our supreme need. Religion has always been used in this world as a handle for the manœuvring of some political or other worldly end; for the elevation of one class, the depression of another; is Brahmism to be employed in that way? a weapon wherewith to fight against European ascendancy? My friend, you hardly seem to me to be speaking like yourself in this matter, and I cannot but think that you will, on reflection, see that this position is not consistent with your dogma of the brotherhood of man. 'We know no man after the flesh,' said the apostles of Christ; and in such a matter as religion I think we cannot expect to be guided aright unless we adopt that principle. Your feeling is that which the ancient Greeks and Romans experienced, when the Gospel was offered to them; the feeling of nationality led them to regard their numerous deities as identified with themselves, and in their defence to fight against the truth. And if we look at universal history we shall find that this has been a formidable barrier against the spread of right views. But allow me to call your attention to the character of the Gospel as furnishing a sufficient answer to your objection. If Christianity were confessedly a system devised by man's wisdom, it might be humiliating to us as a nation to receive it from foreigners (though this would be no adequate reason for rejecting it). But the very contrary is the case. The first thing the Gospel does is to pour contempt on all man's pride. Its fundamental principle is that man is, of himself, incapable of coming to the knowledge of the truth, is religiously bankrupt, without merit, under condemnation, and in absolute dependence on the mercy of God;

so that they who receive the Gospel begin by pronouncing condemnation on themselves, giving glory to the grace of God alone. Christ, while speaking of himself as the revelation of the Father, says, I thank thee, oh Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes. And Paul says, God hath chosen the foolish things of the world to confound the wise. They then who bring the Gospel to us, sin against that Gospel if they claim any pre-eminence over us on the ground of religion, or plume themselves on account of any deeper insight into the things of God.

*Br.*—Ah, but you know very well that the majority of Europeans are very little influenced by the spirit of the Gospel, and are in fact very ready to look down disdainfully upon heathens and others from their supposed elevation, while they give themselves very little trouble to obey the Gospel.

*Fr.*—This is very true; but you know we agreed to distinguish between the Bible itself and its reputed followers. On the supposition that the truth of God is in the Bible, that truth is of such a nature that there is no humiliation in receiving it from a man of another nation; at all events he does not ask us to take any position that he has not himself had to take. He says, 'Once I was blind, now I see; come to him who opened my eyes.' And we know that England and all Europe were once, relatively to the Gospel, just where we are, and had precisely the same arguments for rejecting it that we have; surely it was a happy thing for the world that those arguments did not prevail.

## A WATCHWORD FOR THE MINISTER OF CHRIST.

(*A Sermon addressed to a Missionary Presbytery, by the Moderator.*)

"*Continue in prayer and watch in the same with thanksgiving.*"—Col. iv. 2.

"Holy, holy, holy is the Lord of Hosts: the whole earth is full of His glory." So cried the seraphim one to another when Isaiah saw the Lord seated on a throne of majesty. "Bless the Lord, ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word." So sang David when he recounted the lovingkindness of the Lord and called on all creation to praise Him for His everlasting mercy. Thus the employment of the angels is twofold in its character,—they work and worship. As of the life of the seraphim, so there are two parts of the spiritual life of believers in Christ,—devotion and action. There is the soul's inner life, and there is the outgoing activity in which the hidden fire manifests its vitality and strength. If these two complementary parts of the Christian life are each to be healthy, they must both go together; they are to some extent mutually dependent,—activity is sustained by fervour, and fervour is stimulated by energetic work.

He who knows our nature has taken care to give us in His word practical precepts with reference to this twofold aspect of true piety. To the class of passages which relate more particularly to the hidden life of Christians, the words of our text belong. This text comes in, in the epistle to the Colossians, at the close of a list of duties which Christians owe to one another in the various relations of life. And thus the apostle Paul kept before the minds of those to whom he wrote, that they had to think of both themselves and others, and so he enjoined upon them on the one hand to be "fruitful in every good work" and on the other, to "continue in prayer, and watch in the same with thanksgiving."

And now that we are again in God's good providence met together to tell of the work of the Lord among us, and consult for its advancement, it will not be out of place to let our thoughts dwell for a little on the text before us, for from it we may learn something of the spirit in which work for Christ should be carried on if it is to be successful.

The subject of our text is Prayer. Prayer implies on our part dependence and need, and on God's part that He will hear. Men have raised difficulties about the decrees of God and His answering prayer; but a sufficient reply to all such cavils so far as *we* are concerned, is that Christ commanded and encouraged men to pray; and we take it that Jesus knew more of the ways of God with men than any modern student of science. Moreover *we* know that our Heavenly Father has in time past heard us, and as He is Jehovah who changes not, we believe that He will hear us still. Thus summarily dismissing these objections, the difficulty of explaining which is as fully recognised by the man who prays as by him who never prays, let us pass on to the three things that lie on the surface of our text:—I. Perseverance in Prayer; II. Expectancy in Prayer; and III. Thanksgiving in Prayer. May the Lord, the Spirit of truth, guide us into all truth.

I. Perseverance in our prayers. "Continue in prayer," says the apostle. There is much reason why we should continue perseveringly in prayer. There is not a moment in which we do not need our Father's help. Continuance in prayer implies that God is always ready to hear us, that the path to the throne of grace is never closed. We have constant need and we have constant access. It would have been an unspeakable privilege had God appointed a fixed period every year during which he would attend to the requests of earthly suppliants; but He has no such set times for audience: we may at any moment enter by the ever-open door into the palace of the Great King, and lay our petition before the throne. The Hearer of Prayer should not be as one to whom we go only in great emergencies, not like a great physician,—to be applied to only when the case is desperate; not like the master of a life-boat,—to come when we hold out a flag of distress. He is not our King only, to be approached with reverence; but our Father as well, to whom we can ever come with fullest confidence. Subjects come not to an earthly throne with light matters; but every child of England's royal family can bring its veriest trifle to our Queen, and engage a mother's heart upon it. Brethren, our position is that of children. Not the great things only of our life and work may be brought before the throne of grace; but even the matters that are of too small account to be brought under the notice of men, may be spread in faith before our Father in heaven, and divine guidance sought regarding them. Surely this unspeakable privilege of constant access, of permission to consult infallible wisdom and love at every step in life's journey, should make us abound in prayer.

Remember too that He to whom we pray supplies his suppliants from no stinted stores. He giveth liberally and upbraideth not: He giveth freely and bountifully; He never says that we come too often or ask too much. Let our case be ever so hopeless, let our wants be many as they may, our God will supply all our need according to His riches in glory by Jesus Christ. He is able to do exceeding abundantly above all that we can ask or think, and has done all that we could possibly desire to encourage us to frequent and persevering prayer.

Christ, who is our example in other things, should be our example also in prayer. He has left us a beaten pathway to the throne, and we are to follow in His footsteps. He who was the Man of Sorrows was pre-eminently the Man of Prayers. In His recorded words, He teaches us to plead with God as importunately as a man would ply a sleepy friend with a request for bread.

There is one kind of supplication which will naturally occupy a large place in the prayers of those who are engaged in spreading the Gospel: it is Intercession, or pleading with God on behalf of others. In regard to many things there is little we can do but intercede, but he who knows the power of prayer will not look lightly on the privilege of interceding. There are many evangelistic agencies at work in the gospel field, which is the world. For instance, there is the public and private teaching of saving truth, there are Sabbath Schools and Bible Societies, and Tract Societies and Colportage, and many other instruments which Christians call to their aid in spreading and sustaining truth and righteousness. There are ministers of the gospel, candidates for the ministry, the many leal-hearted Christians throughout the world who are deeply interested in evangelistic work. All these should have a place sometime in our intercession. Then again when we look out on the world's wide mission field, we see that there is almost always some particular part which has a special claim on the prayers of the Lord's remembrancers. At one time it is Burmah; at another, China; at another, Madagascar. But naturally our thoughts turn very specially to this country in which we labour. There is much here to stir us up to intercessory prayer. We cannot be indifferent to the working of other evangelical missions besides our own. In this vast land there are many such societies at work, and all these bands of fellow-workers should have our hearty sympathy, and should not be forgotten in our intercession. The arms of our faith should be wide enough to embrace them all. Coming to our own sphere, every one of us should take a lively, intelligent interest in the work of all his brethren, and should uphold their hands by frequent prayer for them. Then again—to come to the particular work of each—there are often individuals who seem to listen attentively to the gospel words of life and peace. Such cases we should of course be always deeply concerned in: such cases should be very often on our hearts when we draw near to the Hearer of Prayer.

Brethren, let me here remind you that our intercession will be very vague if confined to generalities. Let not the individual be lost in the multitude. Let us single out all special cases, and bring them one by one to our Heavenly Father and intercede with Him in their behalf.

In this country there is much to be built up, and there are many strongholds of sin and Satan to be be pulled down. "After this manner therefore pray ye . . . Thy kingdom come." Here is our warrant for pleading with God that everything which obstructs the course of the gospel may be speedily taken out of the way. In this land there are stupendous obstacles that raise their proud battlements to heaven, and that have their foundations in hell—obstacles hoary with the gathered dust of ages. But the light of science has arisen and shown chinks in the buttresses, and some who have seen the defects have withdrawn from the old fortress and entrenched themselves in a new and stronger position. Or, to drop the figure, a sect has risen up in this country, chiefly among the so-called educated classes, which aims at great things for the good of India. Those who compose the sect have given up very many of the grosser superstitions and polluting practices of Hinduism. In the recoil from idolatry, they, in the pride of their heart, will not receive a religion which comes from a foreign source; but putting on a show of eclecticism, with fancy as their only guide, they are determined to build up a theology of their own. They have applied to their sect the proud title of "The Theistic Church of India." It was fondly hoped by those who longed for India's regeneration that this party was steadily advancing towards the full knowledge of saving truth, the truth as it is in Jesus. But the events of the past year have shown that the Baboos of Bengal, notwithstanding their professed love for Christianity, are at heart as bitter haters of the truth of God as the Moslems; that these intellectual, liberal, high-spirited members of the Theistic Church of India, who have a mouth speaking great things, will not scruple to use violence in keeping men away from Christian teachers, and to practice deceit in decoying men from the Christian fold. In that part of India which is the field of our mission, we do not as yet find organized bodies of these native deists—for they are nothing else—and their principles have not got hold on the mass of the people. But while we fervently pray that the Lord would turn to Himself the hearts of those who still cling to the stereotyped superstitions of their fathers, it becomes us also to labour in intercessory prayer that God would open the eyes of the leaders of these deists to the shallowness of their own system, and that He would lead these blind by a way that they as yet know not, into the glorious heritage of His ransomed children.

Now while we make all these things matter of petition when we come to the footstool of mercy, let us call to mind that our intercession should not be spasmodic. The Christian's life of devotion should not be galvanised life. Let us besiege the throne of grace with our entreaties; let our approaches be frequent as our need is constant; and if in this continuance in prayer we draw near in full assurance of faith, our Father will not send us empty away.

(*To be continued*).

## WHAT IS TRUTH?

*The labourer is worthy of his hire.* (Luke x. 7.)

The Christian labourer is the employé of Christ, and it does not become him to be anxious about his stipend as though the Master might fail to give it him. Hereby may be know whom we are serving. If we serve the Lord Christ, how can we but che-

rish an unwavering conviction that our wants shall be supplied, and how shall we not be content with that which comes to us knowing that it is what the Master sees to be best for us. But if we are deeply concerned about our salary, and should shrink from the thought of going forth without a definite and reliable arrangement for it, and if we find fault with the measure of it, then it seems as though we did not reckon ourselves in the employ of Christ. It is impossible for any one to speak more positively and precisely on the subject than Christ has spoken, and it is evident that he regards it as a matter of sovereign importance that his disciples, his labourers, should trust in him and look to him for the supply of their need, and be anxious only to do his will and deliver his message. Not that he will send angels from heaven to feed us (unless it should be needed); 'eating and drinking such things as they give;' this is a part of the gospel they are to preach; thankfully they take what is given them, not finding fault with it, not going from house to house, that they may be better entertained, but giving proof to all that these things are matters of comparative indifference to them, their grand solicitude being the salvation of the souls of men, that they are richer in Christ than others can possibly be in their wealth. 'Eating and drinking such things as they give;' perhaps they may give churlishly; their niggardliness may be more evident than their liberality; how natural it would be to resent this, to protest against it, to go to some more considerate host; it is most important however that our faith in Christ should come into play, and here is just the opportunity; the Christian labourer waits upon him, receives from him, receives contentedly, and rejoices that he has meat to eat that others know not of. These instructions to intending missionaries must of course be modified by circumstances; but the great principle underlying them all is the necessity of giving full proof of faith in Christ and of devotion to his cause. The ambassador must faithfully represent his lord, not only in his message but in his conduct; the characteristic features of the people of his country must be seen in him, and his country is a heavenly one. 'Ye are not of the world as I am not of the world.'

*He that despiseth you despiseth me.* (16.) This refers to those who faithfully deliver Christ's message, seeking his glory not their own, exhibiting his image not their own. There may be much imperfection in their Christian characters; some of the old leaven may be yet unpurged away, but on the supposition that they have a true faith in Christ, a true zeal for his glory, men may not despise them without denying Christ. One who truly loves Christ will beware how he despises a Christian labourer because of certain unpleasant peculiarities. Some men exalt the laws of conventionality to a level with the laws of Christ, and have no sympathies for any servant of his who ignores those laws. Culture is not a *sine qua non* at the straight gate and in the narrow way that leads to life. Let no man despise thy youth, said Paul to Timothy; we are to seek to put away from us whatever belongs to ourselves, that would excite ridicule, or set people against our message. But many indulge in severe criticisms on the manner or phraseology of this or that speaker, who would not do it if they really sympathized with the message, or realised that Christ is pleased to use him. If the twelve were not men of polish, much less may we suppose the seventy to have been all refined speakers. But the Gospel refines; and there is no culture to compare with that described in 1 Cor. xiii.

*Where are the nine?* (LUKE xvii. 17.) They have obtained what they sought, bodily healing; the leprosy of the heart was not removed. So with many in our hospitals who humble themselves under the hand of God, seeking relief from disease, and who go away to their avocations as self-willed as ever. If even one of ten who are cured by medical missionaries, were converted, how vastly would the church be increased.

*Save this stranger.* (18.) One would have thought that such a disease as leprosy would have levelled all ordinary distinctions, and made the Jew as humble as the Samaritan. But in our leper hospitals we find caste as tenaciously clung to as elsewhere. This Samaritan had a sense of unworthiness that disposed him to appreciate the marvellous grace of God in Christ, and this is the reason why converts in India are made rather from the lower castes and the uneducated than from those who have gone through our Government schools and colleges. The main barrier is pride, and this is greatly intensified by the secular education that lifts a certain number of young men above the rest of the community. Christ came to seek and to save the lost, and the education that is thought to be chiefly important is that which greatly flatters the individual by raising him intellectually above his fellows. Intellectual knowledge is of very great value when it has been pioncered by self-knowledge and the knowledge of God, by the discovery of man's moral apostasy and absolute need of a divine Redeemer, and by the actual reception in the heart of that Gospel which is the power of God unto salvation. Pearls are precious, but if cast before swine, so far from doing them good, they will only intensify the swinish nature; and secular knowledge is good, but its effect is unhappy if there has not been the prior education of the heart. Unto the poor the Gospel is preached. Thou hast hid these things from the wise and prudent and revealed them unto babes. Even so, Father, for thus it seemed good in thy sight.

*He is a good man.* (John vii. 12.) This was not very much to say. Not one of the speakers or hearers would have been content with less commendation for himself. But if this testimony is sincere, it is enough as a starting point. If Christ is a good man and not a deceiver, then he must be trusted to declare his mission in the world, it is no longer lawful to reject his words, and by force of inevitable logic the conclusion is reached that he is the Saviour of the world, and God manifest in the flesh. The leader of the Brahmo Somajists professes to bestow far higher commendation on Christ; all Christians will be satisfied if he will sincerely allow him to be a good man, and accept of the inevitable logical sequence.

## NOTES OF A VISIT TO POONA.

*August* 1870.

(*Continued from page* 372.)

With this obvious reflection we may imagine ourselves arrived at our destination, Poona. We here met with a warm welcome. The first impression of Poona, coming in from Kirkee, is extremely favourable. There are visible at once far stretching *maidans*, with enchanting walks lined with shady trees, and here and there a massive and elegant building testifies to the triumphs of architecture. Poona itself is situate on a large flat plain, which several admirers have compared—with what justice I do not say—to Paradise, but whether Lost or Regained I find myself again unable to say. Poona is interesting, in a historical point of view, above any other city in the Bombay Presidency. During the palmy days of the Mahrattas it was their chief city and the residence of their Peshwa. And at the present time it is a famous Brahminic city—the Benares of the Bombay presidency. In population it is not much behind Aberdeen, and like that city, it has its Grammar schools and University. The Principal of the College is a grandson of the poet Wordsworth. In Major Candy and others we have examples of acknowledged Marathi scholarship, which we rejoice to think has been consecrated to the cause of our blessed Redeemer. In Poona much has been done in the way of translating English school-books into the vernacular, and compiling Marathi dictionaries, with the direct object of furthering the cause of Christian education among the masses. And in these labours both Europeans and Natives have successfully taken a share. But no one could be more entirely unfitted to discuss the chief men and events of Poona than a *parvenu* like the writer. We make no formal attempt at such a herculean task. Enough for us to say that we knew enough of Poona to make it interesting to us as visitors, and to commend it to the attention of all who are interested in the welfare of India. For it must be admitted that Poona has not yet received that Christian attention at the hands of our Missionary Societies, which its importance deserves. The *city* is wholly given up unto idolatry. No doubt there is in the Camp or Military Station a vigorous Free Church Mission whose labours have been productive of no small gain to many individuals. But this is the only Mission, so far as I know, belonging to any Evangelical body in Poona. The consequence is that in spite of long continued, Christ-like labours on the part of a few individuals, the great masses of the people have not been in any wise reached. To see idolatry in all its naked deformity, and primitive insipidity, one has only to pass along one of the principal streets to satisfy himself to the full. We drove through it one evening and were witnesses to the most childish and disgusting idolatrous rites. Poona has, as we have said, attracted the attention of the great and gay, and is in consequence a centre for fashionable resort from all corners of the Presidency. So far well—but does not the thought come upon one with overwhelming force, that all around the tourist thousands of human beings are dying in ignorance of the way of salvation? In Poona we have instances of the most degraded, brutalized of our fellow-creatures. They know nothing of spiritual religion, and care not a straw for their lack of knowledge. They have neither the means nor the will to receive instruction. But it may here possibly be asked, are there no educated Brahmins, men that glory in the rise of knowledge as the approaching regeneration of India? Most surely there are such men. But the faint glimmering of light which the Brahmin enjoys, he too often retains for his own personal benefit. If he becomes a teacher at all it is less from motives of compassion or sympathy, than from his insatiable love of pice. There is also in Poona, its band of Reformers, but of them we may say, as has been remarked of the Brahmo Somaj party generally, that it is a practical failure for lack of a conscience. The want of this is, we think, more than the tardy progress of enlightenment, India's supreme defect. There cannot be a better proof of the demoralizing tendencies of Hinduism than the above-mentioned fact. A true Hindu does not take conscience into account in forming his estimate of men and things. He treats it as a mythical existence.

Well, to cut short these general reflections—we were now in Poona, and speeding along a pleasant drive to the new Free Church bungalow. Our host had just taken up his residence in it a few days before our arrival, and we were his first guests in the new mansion. I know not how many Free Church manses there may be in India—there certainly is nothing of the kind in Bombay—but here at least is one excellent erection of the kind required. It is finely situated in the Camp, and not the City proper, of Poona, a little to the south-west of St Mary's Cathedral. It will drink in little enough of any invigorating element from St. Mary's, the theology of which is decidedly of the Colenso school, and impatient of old orthodox beliefs. The English church, both in Poona and Bombay, desiderates, some believe, a large infusion of the true evangelical spirit. It is doing not a little in India, and in other places, I believe, with more success than in the Bombay Presidency. By the way it is no ordinary responsibility to be Bishop of Bombay, Scinde, and Aden, ruling over all with supreme authority. But speaking of this we are reminded of the axiom that everything in Asia is on a grand scale, of which the Calcutta bishopric is a memorable example, more so than Bombay. The metropolitan bishop, as we may well call him, has as his diocese the whole of India, including Ceylon and Burmah. Over this area he makes an occasional formal procession, and thus obtains what may be regarded as an episcopal notion of the condition of Indian Missions. Who that knows how difficult it is to really know the natives of India, and estimate their actual spiritual progress, will lay much stress upon such views? It is perhaps hard for a bishop, whatever his virtues, to take in the perfectly sober conception that many a poor humble missionary, living in daily contact and converse with the natives, and not neglecting to keep abreast of general missionary intelligence, is yet a better authority than his own lordly self. We are glad however to observe from reading some of the recent speeches of Bishop Milman, that he has been doing his task of general surveyor with such energy and intelligence. He lays great stress upon conversions, in which, in any scriptural sense, the broad Church puts no faith.—(*To be continued.*)

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

DEAR SIR,—In your editorial remarks anent my remonstrance against a Pilgrim-tax, you are quite right in thinking I laid stress on the words *Pilgrim-tax*. I did, and do, regard such a tax as recognising the keeping up of the great shrines for pilgrimage as a legitimate business—just as the tax on the making and vending of liquor recognises the same as legitimate. When Government wishes to interdict gambling, or any other offence, it does not *tax*, but *fine* and punish; and if this is what you advocate in regard to the Hindu shrines, pray dont call it a *Pilgrim-tax*—or a *tax* at all—but a *fine*—and would it not be more properly imposed on the *gods*, *priests*, and *proprietors* of the temples, rather than on the *Pilgrims*?

I quite agree with you that Government will "not enter into alliance with [this] crime when it imposes *fines*" for suppressing it.

W.

[Our chief concern is the *repression* of idolatrous pilgrimages. The principle of taxing with a view to repression is distinctly recognized in modern legislation, it being thought right to check in this way forms of commerce that tend to evil. At present the Government of this country makes allowances to Hindoo temples; it is a strange scrupulosity, we think, that requires expenses of sanitation to hinder the outbreak of disease at pilgrim centres, to be borne, not by the pilgrims but by others. To show our hatred of idolatry we pay all expenses connected with pilgrim-gatherings, and do not allow the pilgrims to bear any portion of the burden. If we sympathized with them, could we show it more effectually?—*Ed. B. G.*]

## THE WAR.

SIR,—You certainly have been a strangely partial annotator upon this war. Will you tell me, as one of your readers, how it is that you have contrived in all your writings so completely to ignore the whole history of Prussia? Whatever the real merits of the present strife, how is it that you have had nothing to say upon the fact, that this is now the *third* war into which this Power has plunged Europe within seven years, concerning the two first of which there is *no* difference of opinion, the universal conscience declaring them to have been as guilty, as wanton, and as unprovoked on the part of this Power, as wars could possibly be. I cannot but think that had Prussia been *our* next door neighbour, we should have felt precisely as Frenchmen have felt in presence of what has from its very birth as a kingdom been the most ambitious, perfidious, and aggressive power in Europe.

You must be familiar with this history and yet totally ignore it. We look for impartial writing from the *Guardian* if from no other quarter.

Are you so intensely anti-Romanist that even sceptical Prussia is better in your eyes than Catholic France, and do you think there is no danger to Europe from the armed ascendancy therein of a Power so intensely feudal and aristocratic, unscrupulous to a proverb and cynically superior to all faith in religion? Is there not greater danger to this age from the spirit of lawless irreverence abroad, than from any possible revival of superstition therein?

ὁ νόμος.

# Epitome of News.

### SATURDAY, JANUARY 21, 1871.

—*Overland Mail, Dec.* 30: The sinking of six English colliers by the Germans at Duclair on the Seine has raised an international question.—Parisian letters describe the populace as patient and resolute under the severest deprivation.—M. Arnaud, commandant of the National Guard at Lyons, has been executed by lynch law upon the receipt of a report that two battalions of the Lyons National Guard had been destroyed at Nuits.—All the Italian generals, including General Canzio and Menotti Garibaldi, have resigned the French army.—A strong expression of opinion by the inhabitants of Luxemburg in favour of the Dutchy remaining a neutral State is recorded.—The Mont Cenis Tunnel is completed.—Skating is the great pastime this Christmas in the British Isles. We have severe and continuous frost and heavy snow storms.—Mr. Otway has resigned the office of Under-Secretary at the Foreign Office, and is succeeded by Lord Enfield.—We understand that Mr. Wade has been instructed to take no further action in regard to the surrender of Formosa.—Great activity is reported at Woolwich Arsenal, works going forward night and day. The Government have ordered the manufacture of 1,500 torpedoes.—The fracture of a wheel of a train on the Great Northern Railway, it is assumed through the frost, produced a serious accident near Hatfield. Eight persons were killed. —Without much reason public feeling in England veers round to a belief that the Germans are carrying the war too far, and that they are defaming the good name their troops first earned, by severe treatment of the inhabitants. There is but one way of meeting these statements. Will any man name the day on which the Germans might have retired from the conflict without entirely abandoning terms of settlement? It is impossible to point to such a moment; and at the same time it must be acknowledged that war produces a brutality among soldiers which it is impossible for officers to control, and that the exigencies of the invading armies offer fair excuse for very severe requisitions.—An inquest was held on Jemima Hall, aged 21, a servant-girl, who died suddenly at 71, Myddelton Square. On a *post mortem* examination it was found that the whole of the organs of the body were contracted and out of their places. Her stomach was smaller than that of an ordinary infant, and her heart only weighed four ounces, the result of tight lacing.—The Bishop of Exeter narrowly escaped serious injuries by his robes taking fire in the vestry of Dunsford Church, near Exeter, last week.—The *Church Herald* states that Father Ignatius has received from one of his admirers 4,000*l.* towards building his monastery in Wales. A greater part of the sum is to be expended on the chapel.—A brotherhood of communicants has been formed at Taunton, under the title of "St. Mary's Guild." Among the objects are those of promoting baptism and confirmation among unbaptised and unconfirmed persons.—Angry debates have arisen in the Spanish Cortes over what is called Prim's *coup d'état* to dissolve the Cortes. Every day there are two or three fearful "scenes."—The threats of revolution and even violence against the new King of Spain and Marshal Prim, which have been current in Madrid for some weeks past, have culminated in a dastardly attempt on the life of the gallant marshal. At half-past seven in the evening of December 28, while proceeding from the Cortes to the Ministry of War, some individuals fired at the marshal's carriage in the Calle Alcala. Marshal Prim was wounded by eight balls in the left shoulder; seven have been extracted. A finger of the right hand had to be amputated, and it is feared it will be necessary to amputate another. One of his adjutants also was wounded, but not dangerously. Tranquillity was not disturbed, as the authorities immediately took the necessary measures to prevent an outbreak, and to arrest the assassins. Great indignation is felt at this occurrence.—In the Cortes a decree was read, appointing Admiral Topete Minister of State and Minister of War *ad interim*. A resolution expressing abhorrence at the attempted assassination was passed by 200 votes. A vote of confidence in the Government was passed by 141 against 3. A report of the committee was read, approving the suspension of the constitutional guarantees.—In the course of the debate on the civil list in the Cortes, Marshal Prim said that he would override the Constitution, if necessary, in order to save the liberty of the country. He added that he intended to tender his resignation to His Majesty, as he was desirous to retire into private life.—A telegram from Rome states that half of the city and the surrounding Campagna are flooded.

—There is terrible and daily increasing distress in the East End districts of London.

—Paris correspondent of the *Daily News*: Many of the National Guards, instead of bringing their money home to their families, spend it in drink; and there are many families, composed entirely of women and children, who, in this land of bureaucracy, are apparently left to starve whilst it is decided to what category they belong. The Citizen Moltu, the ultra-democratic mayor, announced that in his arrondissement all left-handed marriages are to be regarded as valid, and the left-handed spouses of the National Guards are to receive the allowance which is granted to the legitimate wives of these warriors. But a new difficulty has arisen. Left-handed polygamy prevails to a great extent among the Citizen Moltu's admirers. Is a lady who has five husbands entitled to five rations; and is a lady who only owns the fifth of a National Guard to have only one-fifth of a ration? These are questions which the Citizen Moltu is now attempting to solve. A few days ago Madame Hamelin was discovered dead in bed in a garret of Belleville, of cold and starvation. Her husband had been, under Louis Philippe, ambassador at Constantinople.

—The *Lucknow Times* modifies its statement that the attractive Miss Donelly had "embraced Islamism under the auspices of a Mahomedan Rajah of Oudh." Miss Donelly, our contemporary is informed, has had nothing to do with the Mahomedan faith.

—73 steamers, of 59,664 tons, passed through the Suez Canal in December.

—Mr. Arthur Clayton Moore, broker, has been arrested on a charge of cheating and criminal breach of trust; he having appropriated to his own use proceeds of shares given him to sell.

—A Frenchman has found out that bread may be made without flour, directly from wheat. The *N. Y. Times* says: "There is not so much surplus material, or indigestible matter in wheat as people generally suppose, judging, as they do, by the apparently large proportion of bran, &c., discarded in making flour. In point of fact, not 5 per cent. of a grain of wheat need or should be wasted; whereas, in most cases, only about 75 per cent., or 80, at furthest, of the nutritious portion of the grain is utilized in producing flour. Thus, there is an actual loss on our part of from 15 to 20 per cent. of the aliment naturally provided for us. That all this is sacrificed to appearances, merely that the flour shall be of dazzling whiteness, is clear from the circumstance that even these discarded particles of bran and other coatings of the kernel are not only esteemed as fattening food for cattle, but are made into bread which is equally healthful, economical, and palatable."

—A Madras paper informs us that Captain Aikman, a "well-known retired officer who has been for some years doing a good work among people of the city, principally among the Mussulman population of Triplicane, is about to return to his native land. He will deliver his last lecture next Sunday."

—The *Indian Mirror* reports "another painful conversion case" at Agra:—

"The renegade in this instance is a married lady, and the zealous missionary engaged in the cause, as before in a similar occurrence, a governess entrusted by the husband to look over the interests, spiritual and temporal, of his spouse. The case is said to have created a great amount of sensation in the locality, and a part of it, we believe, was aggravated by the sudden disappearance of the husband, who, we are told, was unable to sustain the shock of the disaster. We have not heard the missionary version of the affair."

—The following further particulars are published by the *Pioneer*, regarding the fate of poor Mr. Hayward. It would appear that on the evening previous to the fatal morning, from some interpreted glance or unfaithful word overheard, a suspicion of treachery crossed his mind, which induced him to remain on the watch all night. This he did, and sat up in his tent hour after hour momentarily, no doubt, anticipating the last struggle, which however did not take place till daybreak, when the assassins rushed in, bound him and carried him and four of his servants to a wood, where they deliberately murdered them. The Munshi, it seems, did not meet his fate till some time later. It is believed to be the opinion of those in whose hands the investigation of the matter has lain, that the sole motive for the murder was the desire to possess the presents which Mr. Hayward was known to be bringing with him.

—Sir Augustus Spencer, Commander-in-Chief, held a levee yesterday.

### MONDAY, JANUARY 23.

—Currency notes will in future be cashed at any currency office, whether belonging to the district whose name the note bears or not, so long as the office has the cash. A much needed step in decentralization.

—The *Indian Mirror* says:—"It is also a fact universally admitted that as Brahmoism advances Christianity declines, and that where the former has spread its kingdom, the latter has little or no chance of conquest, however aggressive it may be. India will not accept the dogmas of a foreign faith; and the native Christian community—but a drop in the ocean—will continue to be looked upon as aliens, and will remain in a state of isolation. Brahmoism however, being an indigenous growth and the natural outcome of progressive Hinduism achieves secret but lasting triumphs, and gently wins over the spirit of the whole nation to Truth and God."

And again:—"It is also a noteworthy fact that hundreds of orthodox Hindus attend Brahmo places of worship, and often appear to be moved by theistic prayers and hymns. This is never the case, and can never be the case, with Christian services."

The *Friend of India*, commenting on the above, says:—"Are we, as Christians or Brahmoists, seeking for any thing but truth? Are we merely playing with moral principles, or fighting with them, with a view to victory? If we take the higher ground, why does the *Mirror* picture Native Christians as few and despised among their fellows? And why refer to Christianity as a foreign faith? No truth ought to be foreign—ought it?—to a truth-seeker. And then it happens that Christianity is an Eastern faith, which has conquered the West. The *Mirror's* article is, however, a bold reply to those missionaries who say that Brahmoism is growing into Christianity, and we think it is

right; there certainly is no such intention on the part of the Brahmoists."

—T. has begun again to supply the *Friend of India* with home letters. There is too much of the slapdash about his style. He says: "I stand alone in London, I believe, in my entire distrust of the apparent completeness of the German victory, in my hope that Paris will yet save France. One genuine victory would end it all, and with the Germans spread in a thin line round Paris, and four armies advancing on them at once, Von Moltke's position would be horribly dangerous."

—The steamer Elphinstone, which arrived on Saturday night from Goa, reports having heard of numerous wrecks at the various ports on the coast, and brings the survivors of eight pattimars which had foundered off the coast on Sunday and Monday.

—Mr. Walter, M.P., proprietor of the *Times*, was on a frozen lake in front of his house in Berkshire with four of his sons who were skating, Dec. 24, when the ice broke and his sons sank in deep water. One of them aged 25, who had just returned from the tour of the world, was drowned.

—*Sind News*: "It has been suggested, and very wisely too we think, that a Day of Public Fasting and Prayer should be appointed by Government in connection with the present unhappy European War. The sufferings of the French people, and the work of death and destruction now being carried on with bitter relentlessness on both sides ought to move all Christians to implore the aid of Heaven towards bringing about Peace. Mercy from on High ought to be invoked on the contending forces, and grace supplicated in behalf of the two Governments, to bring them to a proper sense of the Christian duties devolving on them—to the duties they owe to God and to man."

### Tuesday, January 24.

—The turret steam-ship *Abyssinia*, 1,849 tons, only 200 horse power, arrived yesterday from England *viâ* the Canal. She was 24 days from Suez. She is of the low free-board Monitor type, and is to be followed by two others, each mounting four 18-ton guns. The armour-plating is 7 inches thick.

—News from New Zealand states that the natives in some districts are causing uneasiness in the minds of the settlers. Te-Kooti is heard of in the neighbourhood of Opotiki; it is feared he was threatening a raid.

—A Mussulman is charged with having enticed away a girl of 16, the daughter of a Mrs. Wiltsher. She is living with him, in native dress.

—*Daily News'* Correspondent: "One must visit Lagny to appreciate the character of the pressing wants of the hordes of French prisoners passing through on their way to Germany. I was told of one batch that came in so ravenous with hunger that the men grubbed in the gutter after turnip tops and bones, and turned over dirt heaps in search for stray crusts of bread. At Meaux, when the train containing these unfortunates passed through, the Society people threw hams into the carriages, which were seized and worried by the ravenous men, as dogs worry bones. Between wounded and prisoners, the Prussian organization for the time is broken down. It is little wonder. The average daily quota of prisoners from the 1st up to the 17th, was 1,000 men, the number of wounded averages little less. Lagny did its best, but it is never a great place, and its resources have been severely taxed for months past. The cry of the great distress reached Meaux, and Captain Neville and his colleagues could not withstand it. On the 17th Mr. Barrington Kennett came on to Lagny with twenty huge cases of preserved meat, next day followed Captain Neville with 200 leviathan loaves. Mr. Kennett was left in charge of the arrangements, and every one speaks in terms of enthusiasm, as to the manner in which he has accomplished what he set himself to do. The Prussian organization has righted again—it is never long on its broadside—and now it has been arranged that every prisoner on his way through shall receive a lump of bacon and another of bread, while the British Society, in case of another collapse, keep in reserve a store of preserved meat, and bread, for administration in that event. The horrors of Lagny for the month transcend all imagination. Fancy an average of 1,000 wounded men pouring in day by day, a fresh thousand every day, unfed, their wounds undressed, bitter cold, and jolted almost to distraction. There is no hospital in the place. No hospital, had it been as big as new St. Thomas's twice over, would have sufficed. Sheds, houses, railway vans, the lamp-room in the railway station, the church, the Mairie, were turned into hospitals. I saw one courtyard on which opened four or five squalid rooms. Into these 80 wounded Bavarians had perforce to be placed for the night, supperless, fireless, hopeless, I should think, in their utter misery. In one day came 1,800 wounded, nearly 100 of whom were officers. The men were put into the church, there was no other place for them. During the night a certain man was wanted particularly for some reason. Diligent search was made for him among the masses of wounded men; but it was like looking for a needle in a bundle of hay. The search was unsuccessful. As you walk about the streets of Lagny you are continually meeting strange 'mounted men.' No, it is a man on the back of another, the man carried having a leg swathed in bandages. Now comes a pair carrying a man in what boys call a king's chair. All are no their way to the station, the platform of which is continually littered with a kind of luggage that makes one's heart ache. There, at full length on the litter lie the poor broken fellows looking up at you with their great, calm, patient eyes. I saw a clumsy fellow tumble over one of the prostrate forms, and all the chiding he received was a wan pinched smile. There is a lady at Lagny whose name deserves to be written in letters of gold wherever are recorded the names of devoted philanthropists—Madame Simon, the lady superintendent of the Saxon ambulances. Day and night has this noble woman wrestled with the torrent of human misery that has surged upon Lagny since the beginning of the month."

—*Friend of India*; T: "How that item pocket money increases. When I was a boy, five and twenty years ago, youngsters in training for professions thought themselves rich if they had 10*s.* a week to spare. Now they are discontented with 30*s.* This is true even of the sons of poor men, and I am told the trouble increases yearly, the rich setting the tone, and the habit of moving about costing so much. Formerly lads kept still. Now they are all over England—first class."

—*Bombay Gazette*: "Bourbaki has not only been driven over the Doubs on Pont de Roide, and Blamont between that point of passage and the Swiss frontier, but a fresh column of Germans has been directed upon Dijon, and has actually occupied Dôle, thus cutting off his direct line of retreat. Unless he can reach Besançon, he must retire by Pontarlier through the Jura. General von Werder has acted with striking energy. It also appears that General Chanzy could not stand at Laval, and he will have to march with great rapidity to reach Nantes, his probable destination. The energy of the Germans in the field is a sign that all apprehension of Trochu's ability to break the line of investment has departed."

—During last year there were about 42,000,000 of passengers carried in the vehicles of the General Omnibus Company; compare this number with the 115,747,000 people conveyed by the horse railroads of the New York State.

—Correspondent of *Indian Daily News*: "Alexandre Dumas died a few days ago at the house of his son, Alexandre Dumas, the younger, at Puyts, near Dieppe. He was a truly extraordinary man. In person he was a colossus; his features strongly betrayed the negro blood of which, by the mother's side, he came; and instead of hair on the top of his head, he had wool as thick as that of 'Uncle Ned' in his youthful days. His father, a man of noble family, and a distinguished soldier of the first French Republic, was General Davy-Dumas de la Paillettiere; his mother was an African negress with whom the General formed a *liaison* during his Egyptian campaign, and who went by the name of Tiennette. Alexandre Dumas, whose exceptional birth might not have been thought to promise literary distinction, must have had a very good education. At the age of 25, he produced a drama, *Henri Trois et sa Cour*, which took Paris by storm, and was an immense success. In the course of the forty years, during which, subsequently, he held a prominent place in the republic of letters, he published upwards of three hundred volumes. They were of very unequal merit, and the best of them provokes objections from a strait-laced critic. Twenty years ago he lived in princely style at a chateau at St. Germain, to which he gave the name of Monte Christo, after his most famous novel. He had then countless secretaries, and a carriage and pair of horses was always in waiting at his door, day and night, ready to carry off 'copy' to his publishers in Paris. Dumas made a fortune several times over, but spent all he got, and died a pauper, and a pensioner on his son."

—*Star of India*: "On Friday evening a Lecture was given by the Rev. Dr. Jardine at the General Assembly's Institution on the subject of *Religious Eclecticism*. There was a large attendance of native gentlemen, chiefly Hindoos. The lecturer commenced by drawing attention to a mode of religious thought prevalent in the present day. Suppose a scientific man wishes to arrive at the truth of some philosophical question, he examines the different schools of philosophy, as Hindoo, Greek, and the modern European school. Here the lecturer observed that from the time of Aristotle to Des Cartes there was no important school of philosophy. In the same manner the religious eclectic might begin by examining Brahminism. He found in it much that he could admire, and selected from it some good moral principles; but there was also a good deal which he could not accept, as Vishnu becoming incarnate several times to save the world, which the eclectic looked upon as the creation of oriental imagination. In the religion of Zoroaster he found much that was fabulous, and condemned the worship of the sun. He next came to Judaism and Christianity. Here he found the worship of one God, and the condemnation of idolatry, which formed a contrast to the non-Jewish world. He took many principles from the Old Testament, but did not look upon it as inspired; regarding Christ he was bound to confess that "never man spake like this man." He found the great principles of the Christian religion to be, love to God and love to our neighbour. Christ's knowledge of human nature was wonderful. The eclectic chose a good deal, but rejected what made Christianity a scheme for saving men. The lecturer denied that eclecticism could be applied to all the religions in the world in order to get the truth out of them, and stated it would be absurd to bring all astronomical systems together to find the true one; Newton had placed astronomy on its true basis. In quiet moments every one felt that he ought to be better than he was; no one could claim the character that Christ had claimed; the Christian doctrine was, that all men are the children of a common father. The eclectic rejected every thing improbable in all religions. The lecturer compared the eclectic to the sculptor of the Venus de Medici, who in order to form a beautiful statue selected each part from different models, and combined them into one. He produced a beautiful statue, but there was no life in it. At the conclusion of the lecture the lecturer was loudly applauded.

"A Brahmin then addressed the audience. He contended that many good men in different ages had preached the same doctrine as Christ, viz. love to God and our neighbour, and had also exemplified it in their lives; as for example Socrates, and several Hindoo sages. Socrates had sacrificed his life for truth as Christ had. The speaker contended that eclectism, if based upon the principles of love to God and our neighbour, would not give way.

"A Parsee gentleman then got up and observed that the lecturer had separated Christianity from other religions. He (the speaker) did not understand why Christ came at the epoch he did. Why did he not come sooner? He considered it unfair to those persons who lived before the time of Christ. The speaker stated that he found many good moral principles in Cicero and other Greek and Roman writers. He did not understand the lectuer's simile of the statue of Venus de Medici, and asked if the statue possessed grace and beauty without life, in what did that grace and beauty consist?

"The learned lecturer then said that the hour being late he could only make a few remarks. He said that no Christian believed that those who had lived before Christ were not benefited by his death. The similarity between the doctrines of Christ and Socrates and other sages, was because all good principles proceeded from God. The lecturer then stated that he shortly intended to give another lecture, in which he would endeavour to show why Christ came at the time he did, and why his coming was delayed so long."

### Wednesday, January 25.

—Calcutta news sometimes reaches Madras *viâ* Bombay. We suppose it is very nearly the nearest route. If the rail from Munmar to Dhond had been made, that would help. In this connection we notice that Sir Salar Jung is to proceed to Goolburga in a few days for the purpose of turning the first sod of the Hyderabad State Railway.

—His Excellency the Right Honourable the Governor of Bombay held a levee at the Town Hall at noon yesterday. There was a good attendance of the principal inhabitants of Bombay generally, and nearly all the members of the Army and Civil services.

—The ship *Nelson* was caught in the hurricane of January 16th, and her log describes it as something terrific.

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—The directors of the Union Bank of London have announced that any clerk marrying on less than £150 a year shall be dismissed.

THURSDAY, JANUARY 26.

—The Bench of Justices have appointed a Committee to consider the subject of street-tramways.

—Subscriptions are proposed in behalf of the family of Mr. D. T. Stewart, engineer, lost in the *General Outram*, that they may be enabled to go home.

—There is in the course of erection, on the east side of New York Bay, a gun that will throw 800 five-ounce balls in one minute to a distance of about two miles. The shot may be either red hot or cold.

—*Diamond News*, Nov. 5: "Lieutenant Vibart brings the news that he and those with whom he is associated have picked up 55 diamonds; one of 150 carats, another 27, another 12, and then amongst the remainder there are 8, 9, and 6—altogether estimated at £140,000. This is the Natal party at Gong-Gong."

—At Mangalore the storm of the 16th is reported as the greatest known for ten years. Heavy rain seems to have fallen over almost all India. We hear from a correspondent in the Deccan, Ahmednuggur districts, that a great many animals perished through the cold and wet; in one place 200, in another 300, and in another 1,500 sheep were killed; one man lost 200 out of a flock of 500.

—*Pall Mall Gazette*; Nantes: "We are nearly all of us here attired in deep mourning, dating from the last engagement before Orleans. Many of the old noble families of Brittany, and especially from Nantes, have suffered most severely from their loyal adherence to their motto, 'Noblesse oblige.' They were mostly enlisted in De Charette's Zouaves, and fought with a stubbornness which has rarely been equalled, and with a daring which seemed born of despair. There are names both ancient and formerly of high renown, though now little known out of Brittany, which were well represented in that bloody field, most of them firm adherents of the cause of Henri V. Among the first to join were the Count de Bouillé, a man of advanced age and a grandfather, a person generally loved and venerated; his son Jaques, the father of a young family; and his son-in-law, M. de Cassenove. I give you the following incident on good authority. When, as usual, the men of the line who were in front of the Zouaves, turned tail, General de Sônis, finding it impossible to arrest their flight, addressed De Charette's gray Zouaves thus:—'Messieurs, montrons à ces lâches comment de vrais Français savent se battre. En avant!' Like the English six hundred at Balaclava, they obeyed the word of command with perfect discipline, and went calmly and steadily forward to certain death. The bearer of their colours was instantly shot down. Jaques de Bouille seized the flag and immediately shared the same fate. The Count then took it from his dead son's hand, and was shot through the breast, expiring shortly after; while his son-in-law had his arm so shattered that it has been amputated, and he is now a prisoner of the Germans. You may judge of the sentiments and memories of the remnants of this noble family. The Zouaves went into that valley of death 800 strong—about 250 only returned alive. And yet the Republicans rail at them. The latter here do little but successively scream, exhort, and preach. They are headed by an insignificant braillard, who also manufactures mineral waters. The worst omen for the Republic in my opinion is that not one man in a hundred Republicans believes in it."

FRIDAY, JANUARY 27.

—The British consulate building at Shanghai has been destroyed by fire,—accidental.

—The Rangoon Chamber of Commerce have called the attention of the authorities to "the danger that might accrue to property in and around Rangoon when assemblages from Upper and Lower Burmah met to crown the new pagoda with its great Htee."

—H. M. ship *Teazer* has arrived from Zanzibar with 15 recovered slaves. Three dhows were captured but they succeeded in landing their slaves uncaptured.

—Deaths last week, 322.

—There is talk of erecting a People's Hall in Madras.

—*Pioneer*: "A herald from the King of Burmah has lately arrived in Ceylon, charged with golden cups as presents for the Buddhist notabilities of the island, and accompanied by two interpreters, an Armenian and a Singhalese, who are to assist him in his mission of good-will to his co-religionists in the island. The main objects of the visit are to establish a close connection between the Buddhists of Burmah and Ceylon, and to procure for His Majesty a *fac simile* of the famous tooth relic of the Delada Maligawa at Kandy."

—No man has ever constructed more railways than Mr. Thomas Brassey, who died last month.

—It is estimated that there are 3,000 English now in Paris.

—*Bombay Gazette*: "It is good news to hear, on undeniable authority, that a large tract of land on both banks of the Wurdah contains immense seams of coal and iron ores of a very excellent quality. One coal bed is said to be seventy-five feet thick and of great longitudinal extension. The iron stone yields 50 per cent of ore. We suppose that the discovery of these coal-beds will decide the question of a railway from the Nagpore branch of the G. I. P. to the Wurdah and thence to Hyderabad."

—The Hon. R. H. Davies assumed charge of the office of Lieutenant Governor of the Punjáb on the 20th inst.

—Almost all the members of the Bombay Civil Service have addressed a Memorial to the Viceroy, complaining that a large number of the highest appointments under the Government of India are always given to the Bengal Civil Service.

## TELEGRAPHIC NEWS.

*London, January 18th*: It is reported that a perfect agreement exists concerning the points to be discussed at the adjourned meeting of the Conference.—Alençon has been occupied by the Germans.—Montbeliard has been occupied by General Bourbaki.

*19th*: General Bourbaki renewed his attack against General von Werder on the 17th inst., and was repulsed with great loss. He has now commenced retreating southwards.—St. Quentin has been re-captured by the French.—The Germans are bombarding Longwy.—The King of Prussia has accepted the Imperial Crown by proclamation.—The advanced German batteries have been brought to within 800 yards of the southern forts of Paris. The bombardment of the forts continues.—The Germans report that they have successfully maintained their position before Belfort.

*20th*: General Chanzy has been reinforced by 50,000 troops from Norts (*sic*).—The Germans have been dislodged from Gien, and pushed back on Montargis, by General LeCompte.—During the retreat of the French army near LeMans, 20,000 more prisoners were captured. The French retreated on Alençon and Laval.—The fire from the German batteries has reached the Bridge St. Michel, across the Seine.—The French have unmasked additional batteries on the south side of Paris.—A sortie was made from Mont Valerien yesterday in great force under a heavy fire, but was repulsed after six hours' fighting. The bombardment continues with good result.—The Army of the North has been beaten before St. Quentin, after seven hours' fighting. 4,000 prisoners and 2 cannons were captured.—General Von Werder has commenced pursuing General Bourbaki victoriously.—Mr. Childers has resigned in consequence of ill-health.

*21st*: Count Bismarck has revoked the order to abstain from capturing French merchantmen.—German accounts report that the French armies are showing signs of dissolution.—General Bourbaki's attempt to relieve Belfort has been unsuccessful. This army is in full retreat on Pont de Roide and Blamont.—General Chanzy's army is also retreating.

*22nd*: St. Quentin has been taken by the Germans after the battle fought on Friday.—Laval and Tours have been occupied by the Germans.—Longwy has been burnt.

*Bordeaux, 22nd*: The Germans attacked Dijon yesterday in great force, when the French maintained their positions.—It is believed that the battle will be recommenced to-day.—The Germans have occupied Dôle after bombardment.

*Versailles, 24th*: M. Jules Favre has arrived here with proposals for the capitulation of Paris, in which he demands that the garrison shall leave with the honours of war. He has seen Count Bismarck, who says that the proposal is inadmissible.—General Trochu is ill. General Vinoy has taken command.—News received by balloon, dated Paris, 20th instant, states that the number of victims through the bombardment up to the 18th instant, was 86 killed and 215 wounded.

*London, 24th*: The French report that the Germans made an unsuccessful attempt to recapture Dijon on Saturday. The attack was renewed on Monday, but was repulsed by General Garibaldi.—The bombardment of Belfort continues.—It is reported that great dissatisfaction exists in Paris against General Trochu's attitude, and that the population are despondent.—The Germans opened batteries on Saturday against St. Denis and the surrounding forts with good effect. Several fires have broken out in the North of Paris and at St. Denis.

*London, 25th*: The Conference met yesterday. No representative of France was present. The meeting was adjourned till next Tuesday.—The bombardment of Paris continues. St. Denis is burning.—The Germans are still bombarding Longwy.—The country round Valenciennes, Donay, Lille, and Arras is inundated.—The resignation of Mr. Childers is contradicted.

### PASSENGERS SAILED.

Per P. and O. S. S. *Sumatra, 21st*:

*For Southampton.*—Mrs. Branson, 2 infants, European maid-servant and ayah, Mrs. Shewell, 3 children and European female servant, Mr. Goodall, Captain Taylor, Mrs. Gould and child, Mr. Moore, Mr. and Mrs. James Freeman and infant, Mr. Harford.

*For Brindisi.*—Dr. and Mrs. Murray, Mrs. Cuthberton and 2 children, Major Naylor.

*For Gibraltar.*—Mr. C. B. Xavier.

*For Suez.*—Lieut. Col. and Mrs. Younghusband and child, Mr. N. P. Caridia, Mr. Gregroire.

*For Aden.*—Mr. C. B. Winn, Mr. Dossabhoy Eduljee.

*For Suez.*—Mr. and Mrs. Duguid.

### PASSENGERS ARRIVED.

Per *Poona, 20th*:

*From Southampton.*—Mrs. Haffan (for Mangalore), Mr. Shegog, Mr. G. Bartlett, Captain M. D. Grant, Mr. and Mrs. Ferguson, Captain W. F. Shaw, Mr. Mongsion, Col. Barrows and Native servant, Messrs. Calcutt and Moresby.

*From Brindisi.*—Mr. Jackson.

*From Suez.*—Messrs. Monikos, Masson, Valetta, R. Wilson, H. Fibart, and C. Grant.

Per *Orlando, 21st*:

Lieut. and Mrs. Horsburg, Mr. Heath, Mr. Morgan, Mr. Wenden, Colonel Anderson, Mrs. Anderson and child, Miss McLeod, Mrs. Nuttall, Miss Kirk, Mr. McCombie, Sir H. and Lady Green, Captain and Mrs. Pennington and child, Captain and Mrs. Wilkinson and child, Rev. Mr. Winsor and Mrs. Winsor, Miss Slade, Mrs. and Miss Cullen, Miss Davidson, Mrs. Blackman, Mrs. Beyts, Mr. Pollexfen, Mr. Fletcher, Mr. Browny, Mr. Allen, Mr. and Mrs. Lumsden and child, Mrs. Bowles, Lieut. and Mrs. Rowlandson and child, Mrs. Cousens, Mr. and Mrs. Glass and two children, Mr. and Mrs. Clarke and child, Mrs. Derry and three children, Miss Bremner, Mrs. Robottom and child, Mrs. Jones, Mr. Marshall, Mr. Moller, and Mr. Walge.

## DOMESTIC OCCURRENCES.

### MARRIAGES.

FAULKNER—WATLING—Jan. 14th, at Poona, by the Rev. G. F. Watson, Alexander Faulkner, Esq., to Eliza, daughter of the late Thomas Fairchild Watling, Esq., of Leominster, Herefordshire.

GOUGH—LEUPOLT—At Benares, by the father of the bride, assisted by the Rev. H. D. Hubbard, Archibald Edward Gough, Professor of Sanscrit, Ineos' College, to Amelia Louisa Leupolt, daughter of the Rev. C. B. Leupolt.

GILLESPIE—COLLINS—Jan. 18th, at Ahmednuggur, by the Rev. G. Miller, Roman Catholic Chaplain, Mr. N. Gillespie, Post Master, to Miss Catherine Collins.

### DEATH.

LAMB—Jan. 21st, at Dhoolia, Maria Ann, the beloved wife of Mr. George Lamb, Bandmaster 10th Regt. B. N. I., of Malligaum.


## Advertisements.

THE BOMBAY BAPTIST MISSION.—LORD'S DAY Services are held at 15 Middle Colaba, at 11 A.M., and at 5 Clare Road, Byculla, at 6 P.M.

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